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THE GENESIS OF THE REPUBLICAN REVOLUTION  
IN CHINA FROM A SOUTH CHINA  
STANDPOINT

*By John Stuart Thomson, sometime Agent at Hong Kong,  
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Many have thought of, many have spoken on the Chinese revolution, but each onlooker probably sees it in slightly varying lights, as the matter has very many sides. With your permission I will add a few statements, trying to outline the genesis of the astonishing movement as it appeared to me, and selecting some salient points while the revolution was in progress. I lived longest in south China, which section has thought longest on revolution, and I will therefore speak largely as a neighbor of the southern Chinese, but I will always remember that every "National" has his inalienable right to free opinion and his opinion and personality I have hearty respect for. "A man's a man for a' that!"

A republic in place of the oldest monarchy! Preposterous. It would involve making a yellow man think as a white man, and that had never occurred. It would involve free intercourse with the whole wide world, and China had opposed such an innovation stubbornly for 400 years. It meant that the proudest and most self-contained nation should treat others as equals and interchange with them. It involved throwing 4000 years of continuous history and agglomerated pride and precedent to the winds, and humbly beginning anew as a tyro for a while. It meant the dealing with 400,000,000 kings, instead of one, and asking, "My lord! what is your will." An educational system 2000 years old to be at once forgotten! a religion 5000 years old at least, whereby every man had his own god (his father) to be made as cheap as the paltry sacrifices of wine, rice

and the painted stick of Confucianism, were in reality! The taking up of individual and national responsibility for 400,000,000 people, and entrance upon a wide path of world-influence, with its divided shame and fame. The taking and giving of blows for wrong and right. The giving up of the triple eternal Nirvana of father, self and son, in exchange for an exciting role limited to 55 crowded years in the individual. The scale of the action! A land as large as all Europe, and a people as numerous as the Caucasian race. The thunderous knock on the long-locked doors of science and medicine by 400,000,000 people, who had bowed to idol and charm alone. It shook the world. It was pregnant with Paradisial possibilities for mankind, because of the vastness of the movement, and the depth of its wellspring. The launching of this new Leviathan ship of state could not but raise a wave that would lift the already floating hulks of Europe and America, and give them added impetus, though temporary alarm. The rearrangement of commerce, manufacture, labor, finance, taxation, learning, agriculture, art, and possibly religion for the whole world. The adding of the most difficult language to the tongues and pens of men, and the call on the English speech to rise once more greater than the mighty stranger, or pale before the light of his march. The challenge to Palestine's Bible to conquer by truth and love, or retreat with half a world lost. The uprising again of the yellow ghosts of Kublai Khan, Batu, Timurlane, and the Khans of the Golden Horde. What would be the Caucasian's answer to Emperor William's question "The Yellow Peril?" It will be remembered that the brilliant Kaiser once painted a picture showing the nations of Europe gathering to defend the cross of Calvary and civilization against an incendiary Buddha lowering in the eastern sky. Would the stranger within the gates be protected, even while republican and imperialist fought out their argument? Would leadership arise, and would the great Mongolian mass be intellectualized now that it was energized? Since the vast body was suddenly displaced, would it henceforward move by mere gravity, or sympathetic volition? Could it collectivize and

not disintegrate? What would be the effect on the scores of trembling thrones, where Romanoff, Hapsburg, Savoy, Hohenzollern, Ottoman, Billiken, etc. said they ruled by "divine right," which is quite a different thing from noble England's "constitutional right." Dr. Sun Yat Sen and the Chinese republicans sent out this challenge: "Tien ming wu chang" (the divine right lasts not forever). All these questions presented themselves when the reformers startled the world with the announcement that there was to be a republic in China. It was to be a republic—not a monarchy—said even those Chinese who had been educated in Japan. Had there been no abatement of the opium habit through America's leadership of sentiment, and Britain's sacrifice of revenue from 1909 to 1911, there could have been no rebellion as early as 1911. The reform cleared the befogged heads of the nation, added a million men to agitation, and furnished a hundred million dollars directly and indirectly toward the independence of the agitators. How great a stone America and Britain set rolling in that Opium Conference of 1909 at Shanghai.

The great revolution of October, 1911, did not drop as a bolt from a clear sky. The clouds had been gathering, though many at home and abroad did not, or would not see them. In September, 1911, the Imperial Viceroy of Canton, Chang Ming Chi, sent spies along the new Canton-Hong Kong Railway to apprehend smugglers of arms. In the same month, troops under the command of Marshal Lung Chai Kwong suddenly surrounded the office of *Shat Pat Po* newspaper at Canton, and arrested several reformers, who had been blacklisted for opinion's sake. General Luk Wing Ting of Kwangsi province came down the Si Kiang (West River) in September 1911 in the gunboat *Po Pik* to Canton, and took back with him from the Canton arsenal, machine guns and ammunition to attack the "anarchists," as the Manchus persistently called all reformers. In the month previous the Ministry of Posts and Communications at Peking stopped the use of private codes, so as to censor messages to the reformers. Several viceroys, in secret sympathy with the reformers, had as early as August, 1911,

wired for gunboats, so as to disperse the fleet from the Yangtse basin, where the revolution was to strike, and the largest cruiser, the splendid *Hai Chi*, well known in New York, these viceroys suggested should be sent to King George's coronation review at Spithead. Even as far back as July, 1907, the Manchu government approached the powers, requesting that they make espionage on arms consigned to south China. Rather to our amusement, they used to arrive at Hong Kong as boxed pipes, condensers, plumber's supplies, bar iron, crockery, tracts, etc., anything but guns, but that was the humor of the freight classification which the shippers used. In December, 1906, the scholars of the Middle Class in Wuchow, Kiangsi province, at the head of navigation on the West River, decided to cut off their queues, and adopted khaki uniform, military drill and track races. They were independently preparing for strenuous times five years before the outbreak, and these boys were found in the first line of the attack in October, 1911, up at Hankow, led by Colonel Wen, who had graduated from West Point Military Academy in America in 1909. In August, 1911, the Hong Kong and Shanghai Banking Corporation reported that a large part of its \$9,000,000 gold note issue was being held, instead of circulated by the Chinese of Kwangtung and other southern provinces. This hoarding of safe securities always indicates lack of faith as to the business and political future.

The celebrated Manchu, Tuan Fang, Director General of Railways was ordered by the Ministry of Communications to proceed to Canton and Kung Yik, the new town of the Americanized Chinese, in August, 1911, to "pacify the people." Tuan replied that he would not go and gave as his excuse: "Canton is infested with anarchism." In the same month, the Regent, Prince Chun, asked the veteran Prince Ching to recommend an energetic general to be sent to quell disturbances in Kwangtung province, and the Tartar General, Fung Shan, was sent. Spying was not uncommon, impersonators going to a province ahead of new appointees, and reciting a record at the Yamen which seemed to identify them. In August, 1911, the Cabinet at Peking

decided to send photographs of new officials in a sealed envelope, so as to prevent this impersonating. As an indication of the new spirit which was moving among the Chinese of Canton for better things at this time, take the inception of the model town of Heungchow. Chinese returned from America, Singapore, Hong Kong, and Shanghai, could not bear the municipal restraint of the old Chinese city. They chose a site ten miles up the inner harbor of Macao. Dredging and a breakwater were begun for a harbor. Broad streets, drains, fine stores, temples, police and fire stations and equipment, water works, libraries, parks, reforestation in tree denuded China, Chamber of Commerce, tramways, electricity and gas, hospitals, schools, theatres, detached homes with gardens, launch and steamship lines, and a free port, all were in the scheme. When a government permits monopoly of food, and riots result because of justice ineffectually exerted, history shows that the government is about to fall. I instance the fierce Hangchow rice riots of July, 1906, under the leadership of Hung Pang (Red Association), and the Changsha rice riots of 1910, when Yale College in China was barely saved from the conflagration, in the very district which in 1911 was swept by the high tide of the revolution. In 1906 text books were issued to the modern schools of some of the southern provinces which contained a caricature of China, not as the "Middle Kingdom" of old, but as the "Middle morsel," from which all the nations took a bite. The intent of course was to arouse resentful patriotism in place of the old inert pride. Many of these school boys enlisted in the two bravest corps of the republicans: the "Dare to Die" band, and the "Bomb Throwers" regiment. In April, 1911, the rebels, under two of Dr. Sun Yat Sen's lieutenants, Hu Wai Sang and Wu Sum, operating in Kwangtung province, issued to the world almost the identical manifesto that President Sun and Foreign Secretary Wu Ting Fang issued in January, 1912. Desperate fighting took place, and had the rebels been sufficiently supplied with money and arms, the republic would have been declared at Canton in April instead of at Wuchang and Nanking in November, 1911. The United States gun-

boat *Wilmington*, and British gunboats like the *Moorhen* were rushed to Shameen island, Canton, to protect foreigners if need should arise in the excitement. Admiral Li, who was killed in the October revolution, was barely able to conquer this April revolution in Kwantung and Fukien provinces.

Nearly all the missions were informed by Chinese students and friends many months previous to the revolution, that serious and continued disturbances would occur. The Chinese saw that individualism had arisen in America and England and was battling with the privileged. Individualism at last arose in old China, and resented in this rebellion the quietism taught by the superstition of Taoism, the resignation of Buddhism and the obedience of Confucianism. "I am not a clan; I am a man"; "Homo sum, Humani nihil a me alienum puto" said the ambitious Chinese, as he saw the new ray of hope. American diplomacy was not altogether uniformed or unprepared. The American fleet was made the largest foreign fleet in Chinese waters in the first month of the revolution, Admiral Murdock having the cruisers *Saratoga* (the converted *New York* of Spanish War fame), *Albany*, *New Orleans*, *Wilmington*, the gunboats *Helena*, *El Cano*, *Villalobos*, *Samar*, the monitor *Monterey*, and the destroyers *Barry*, *Decatur*, etc. As far back as June 3, 1910, a year and four months before the revolution, the *Shanghai News* printed the following article: "All the legations and consuls have received anonymous letters from friendly revolutionaries in Shanghai, containing the warning that an extensive anti-dynastic uprising is imminent. If they do not assist the Manchus, foreigners are *not* to be harmed." It was difficult to hold the widespread feeling in restraint. In August, 1911, a rebellion broke out at Sining in far western Kansu province. The leader was given the name "Chiu Shih Wang" (Savior of his Country). Rich men cornered the rice supply in the flooded Yang Tze valley, and food riots broke out all along the river in August, 1911. On August 23, 1911, rebels boarded a Chinese gunboat on the romantic Si Kiang (West River) near Canton, shooting the commander, and seizing the arms and ammunition. On September 1, the Navy Department



strengthened the patrol of Kwangtung province waters, so as to stop the smuggling of arms, and the Army Board required miners to get permits to import dynamite, as they feared that the "anarchists" were importing the explosive. The awful floods and famines of 1910-11 in the basins of the Yang Tze River, the Hwei River, and Grand Canal had created much criticism of the government, which failed to alleviate suffering which their neglect had caused, and the famine stricken were willing to fight, because an army has a commissariat at least! "Every one that was in distress, and every one that was in debt, and every one that was discontented, escaped to the cave of Adullam." Newspapers, such as the oldest reform journal, the "Shen Pao" of Shanghai, related horrible illegal tortures of the "third degree" used by Manchuized officials.

Tin was largely financing the propaganda, the 400,000 Chinese tin merchants and miners of Singapore, Penang, etc. in the Straits Settlements being the largest contributors. Following them came the 100,000 American Chinese, and the 50,000 Australian Chinese. Even in 1898, Li Hung Chang was known to declare at Canton that it was not impossible that the spread of the new education would overturn the Manchu dynasty, of which he, a Chinese from Hofei in Nganwei province, had been the strongest prop among the viceroys for forty-five years. Superstition was not inactive. Halley's comet flared in the sky. It had shone when Caesar fell; when Jerusalem fell; when Italy fell before Attila; when English Harold fell before William the Conqueror; when Rome fell in England; when Quebec fell before Wolfe, and now its awful flame must surely prophesy the fall of the Manchu dynasty. Omens were recited that red snow (snow and loess) had fallen in Honan province, and that the Hangchow tidal bore had risen 20 feet, broke over the bank, and poured water into the first gallery of the famous Haining pagoda. This always meant the fall of the dynasty, for had it not happened on the night the beloved Mings fell, and when the scholarly Sung fell? As with civil servants in some other countries, the Manchuized Civil Service of mandarins acted as though they were the govern-



ors and not the servants of the people, by allotting to themselves high salaries and peculations. The year before the revolution, the land tax yielded about \$150,000,000. Only \$30,000,000 reached the government exchequer. The Chinese held the Manchus responsible for this criminal neglect of audit, for at least \$100,000,000 should have reached the imperial and provincial exchequers. That would have allowed \$50,000,000 for the expected peculation of that kind of office holders who believe that "public office is a private graft." The same peculation occurred in returning the salt gabelle of \$20,000,000. In September 1911, the month preceding the great revolution, the *Chi Feng Po*, a native paper of Peking, reported that all wages were in arrears, and that even the tea coolies had humorously pasted an anonymous sheet on the Imperial Controller's door: "Not even a shadow of our wages yet: *why; why?*" There was some grinding of teeth behind the grin; there was more than humor in this facetiousness. Taxes were increased on long-suffering Kwangtung province; the brick kilns of Kochau, the silk sheds of Namhoi, the tea houses, and even the temple keepers being assessed "all the taxed would bear." I will instance a representative revolt. On September 6, 1911, the bonze at Shek Lung, near Canton, organized a revolt among the worshippers at his temple, which was as significant as if the rector of All Saints Episcopal Church in Worcester, in disgust with conditions, gave arms to his congregation and led them against the citadel of the powers that be. The Chinese mob demolished the municipal Yamen, the police station, and government distilleries, abbatoir, and fish market. As far back as 1898, the Emperor Kwang Hsu by edict declared that the lottery at Canton should pay one-third of the up-keep of the far-away Peking University. There is a unique effigy of a kneeling figure erected in the Kwan clan temple at San Wui near Canton, which is and has been whipped by the worshippers to commemorate the defection of a member to the Manchu government's railway and tax program. There was always ill feeling between Peking and far away Kwangtung province, the Manchu and Manchuized viceroys often joking at Peking, when they were

ordered to assume charge at the Yamen at Canton: "Well, I'm off to boss Miaotszes (barbarians), which the refined and commercial Cantonese certainly were not. This superciliousness was deeply resented, in the south.

Repeated complaint had been made that an unrepresentative Manchu government gave away concessions right and left to foreigners, and that when these concessions were recalled or bought out, owing to the outraged patriotic feeling in the southern and central provinces, the foreigner in instances charged immense sums for good will and franchise in addition to his outlay and interest. I will not recite instances which I have on record, as it is the system that I am denouncing, not the persons. The Chinese rightly said, if we look at the matter charitably with his eyes, that he was not going to pay vast sums for the retrocession of his own franchise, which was in some instances coerced from, or wheedled out of an effete, governing, unrepresentative clique, the members of which never consulted the provinces which were concerned. "Taxation without representation" again. It was not like the repudiation of the bonds of the American southern States, for no money had been paid. "Compensation" and "indemnity" are two words the Chinese have learned to hate, and some day they may build an immense navy and equip a large army to interpret these words in the way the Occident interprets them, when they are synonymous with injustice and "grab." On the subject of railways, concessions, etc. the following remarks will be recalled in the American General J. H. Wilson's book *China* (1887):

The Chinese will build railways, open mines, etc. whenever they can be shown that this can be done with their own money, obtained at first by private subscription, and by their own labor, under the direction of foreign experts who will treat them fairly and honestly. They will not for the present grant concessions or subsidies to foreigners. They will not even take money from any syndicate by mortgage.

Complaint was also made that the Ming dynasty, 268 years ago, left as a heritage to the Manchu dynasty a land full of public works, bridges, roads, temples, pagodas, canals,

and that while the Manchu collected large taxes, he almost never repaired a temple, canal or road, so that China is now desolate of "the thing of beauty that is a joy forever." Objection was also made that the government shipyards, like the Kiangnan at Shanghai, were building luxurious ocean steam yachts for Prince Tsui and others of the imperial clan, an expense which the nation could not afford.

This most wonderful of revolutions seemed to break as a bolt from a clear sky on October 10, 1911, at Wuchang on the Yangtze River, in the center of the land, under the very guns of the United States gunboats *Helena* and *Villalobos*, which were steaming by. It was, as I have attempted to show, rather a carefully planned matter, the propaganda going on abroad and at home under bands and leaders, all of whose views did not stop at the same place, but whose opinion had one source in patriotic reform. Kang Yu Wei, the oldest and first of the reformers, commenced in 1897 by winning with his book *Japan's Reform* the emotional Manchu Emperor, Kwang Hsu, but when the Emperor fell in 1898 before the reactionary Dowager, Tse Hsi, Kang the Cantonese, with a Hong Kong education, was driven to British Singapore and Penang, from which places he has planned his travels and propaganda of the "Pao Huang Hwei" (Empire Reform Association), which contemplated a revolution of reform, but the retention of the Manchu dynasty as constitutional monarchs for the time being. This association was quite different from the Kao Lao Hwei, Ko Ming, Sia Hwei, and Tung Men Hwei associations of Dr. Sun Yat Sen, which aimed at a republic. In other words, Kang was a "standpatter," medium reformer, and Dr. Sun a thorough going, advanced, reformer of the progressive radical type.

Liang Chi Chao, the writer and translator, went first to the Straits Settlements and then to Kobe and Yokohama, where he edited the reform Chinese papers, the *Hsi Pao* (Western paper), and the *Ming Pao*. He too tolerated the retention of the Manchu monarchy for the time being. Dr. Macklin, an American missionary of Nanking, had translated Henry George's *Progress and Poverty* into Chinese,

and this book was in the hands of the reformers, and particularly appreciated by Sun Yat Sen. Chang Yuan Chi's *Commercial Press* of Honan Road, Shanghai, had since 1898 been translating western text books for the new Chinese schools. The American Presbyterian Press at Suchow, and at 18 Peking Road, Shanghai; the American Episcopal Press; the press of the other American and British missions and Bible Societies, had for years been issuing telling books of truth and progress in Chinese. Rich compradores of foreign houses at Hong Kong, like Ma Ying Pui, presented sums as large as \$1000 at a time to patriotic lecturing societies like the "Wan Yung." There was more than one Chinese student of the classics in America who thumbed his *Antigone*, and cogitated upon Haemon's argument with his father, King Creon, that "absolute rule was only fitted for the monarch of a desert," and not a people who numbered 400,000,000.

Yuan Shi Kai was deposed by the Manchu Regent, Prince Chun in 1909, but from his exile at Chang Te, his birthplace in Honan province, he kept in dignified touch with the formation of the new forces of opinion and arms. Yuan is a mighty man, quite on the style of Li Hung Chang, his preceptor. At Tientsin, the foreigners assisted Yuan, previous to 1909, with instruction in Occidental organization, and the best troops of the Empire in the matter of equipment, as well as the best schools, and almost the best mills, were organized by Yuan. Yuan has not been in close touch with the throbbing heart of the reform spirit in western, central or southern China, where he has never visited, nor with the foreigners of the great educational treaty ports of those sections, and of the brilliant British colony of Hong Kong in south China, which, with British and American Shanghai, has possibly done most for a reformed China. Yuan's only experience outside of China proper was when as a youth he served twelve years with the army in Korea, and in China itself he has traveled little. Yuan is practical and cold; swift in action and severe at times. An anecdote which throws a light on his mentality is the following. He jested with a Red Cross surgeon that he was taking a lot of

trouble; that while he had remade the man in sawing off his leg, he had not remade the soldier so far as he the commander was concerned; that generally in populous China, when the leg had to go, the whole man was let go. To err is human, to forgive is divine. In other countries than China, former standpatters are now enrolled as enthusiastic Progressives. A man should not always be judged by his past, for it is possible that he shall see a great light. Paul was indeed a converted Saul. Dr. Sun Yat Sen's greatest friend, Dr. Cantlie of London, who has recently issued a book, says that Yuan Shi Kai is overrated by the foreigners of north China, but Dr. Sun himself has time and again vouched for the sincerity and enthusiasm of Yuan. The future certainly is glorious with great possibilities.

Dr. Sun Yat Sen (I would like to Latinize his name as Sunyaciús just as we Latinized Kung Fut Tsze into Confucius) is a Hong Kong product, and has been a revolutionist and a republican from the beginning. As a boy he was fed on thrilling stories of the Taiping rebellion by his uncle, who had served as an officer in that rebellion against the Manchus. Sunyaciús was born at Fatshan, seven miles west of Canton in 1866. From 1884 to 1887 he was assisted by Dr. Kerr, of the Anglo-American mission, Canton, in whose office he studied medicine and English. He studied medicine and surgery under his greatest friend, Dr. Cantlie at what is now the medical department of Hong Kong University. In 1892 Dr. Sun became the first Chinese practicing medicine at beautiful Macao, and met with great opposition from the conservative Portugese doctors, who in 1894 drove him to Canton. His father was a Chinese Christian evangelist, a Congregationalist (London Mission) by denomination. Even two years before Kang Yu Wei's work at Peking, Dr. Sun in 1895 smuggled arms into Canton, got his revolutionary forces at work, and received his first baptism of fire. Owing to the Swatow men not meeting the Hong Kong men at Canton, Sun's plans collapsed in 1895. By the advice of Mr. Dennis, a solicitor of Hong Kong, Dr. Sun fled to Kobe, Japan; to Honolulu, to San Francisco, everywhere picking up threads of the theme of

liberty. The world is now familiar with his wanderings, disguises, privations, propaganda, through the long years, and his visits to bankers. Sun's headquarters have been at British Singapore and at Hong Kong, but he is as well known at San Francisco, Chicago, New York, London, Vancouver and Yokohama. Incognito, he has walked into the dormitories of Columbia College, New York, and talked revolution and reform with some of the students under the unconscious eye of many a conservative. Dr Sun is a scholar, propagandist, organizer and republican. His example has had much to do with the change in the styles of clothing in China. He is an author having published in 1904 in London a book on *The Chinese Question*. The Manchus kept Dr. Sun out of China during the long years, and he is therefore not yet thoroughly known to the Hupeh and Hunan province guilds, who fired the first successful shot, but he is the pick of the southern and the alien Chinese, who have largely financed reform and revolution; the Chinese of Canton, Singapore, Penang, noble Hong Kong, Macao, America, England, Japan, Australia, and brilliant Shanghai. He has never held office under the Manchus at home or abroad, and is therefore not well known to foreigners in the salons of diplomats, in the capitals of the Caucasian race, or to the masses of the Chinese in the north and west provinces, but he is a coming man. The following incident will throw a pleasing light on Dr. Sun's character. On February 22, 1912, his elder brother Sun Mei, perhaps an ordinary man in equipment, was at a time of enthusiasm almost elected governor of the great province of Kwangtung as a popular tribute to Sun Yat Sen. The latter wired from Nanking, disapproving of the choice for the province's good, and urging "brother Mei" to confine himself to business, for which he was more fitted.

Another mighty man who prepared the way for revolution and whom America knows well was the Honorable Wu Ting Fang. Not a few perhaps held their breath when it was announced in November, 1911, that this courtly gentleman had entered the strenuous arena. Wu was the first of the reformers to insist on foreign acknowledgment of the rebel



government, and he formulated the most brilliant move of the revolution, the announcement that if foreigners advanced money to the imperialists, and the republicans won, the latter would repudiate such loans. This really won the revolution, for numbers of the foreign syndicates were at first heartily in favor of the Manchu statu quo. Wu has already codified the reform and penal laws of China, and is prepared to enter upon that difficult question, extraterritoriality. Watch the Honorable Wu Ting Fang; he is not afraid to take the side of "China for the Chinese," although he is one of the most polished gentlemen in western culture of all the Chinese officials. He aims to interpret the East to the West. Wu risked vast preferment, and he will grow in power with the masses of the Chinese nation. His brother-in-law is the exceedingly able Dr. Ho Kai, Commander of the British Order of Michael and George, the Chinese member of the Legislative Council of the royal colony of Hong Kong island, a thorough legislator, a brilliant man.

There were other reformers in China and abroad at work from 1898 to 1911, although the western press gave no attention to the really astonishing matter. The bitter Hunanese republican rebel, the irrepressible Hwang Shing, was also exiled by the Empress Dowager, Tse Hsi, in 1898. He fled to Japan with a price on his head. When the psychic moment was called at Wuchang in October 1911, Hwang was soon on the ground. He was one of the republican generals who captured Nanking, and thus crowned the revolution with success, and he is now frequently at Peking, urging the views of the Yangtze provinces.

In America, the editors of the *Chung Sai Yat Po*, the *Chinese World*, and *Free Press* at San Francisco, and the *Chinese Reform News* at New York, often visited by Sun Yat Sen's American representative, Wong Man Su, ably took up the propaganda, which was carried on in their own way by a thousand newspapers which arose throughout China from 1906 onward, first in the treaty ports, and later in Chinese cities. Reference was made to the fact that while China, the largest Oriental country, was without a real Parliament, other Oriental countries had successfully overthrown despot-

ism and oligarchism, and had popular assemblies, which granted some representation in return for the privilege of taxation. Japan had a Diet; even Russia had a Duma; the Filipinos had an Assembly; Turkey had an Assembly; little Persia had a representative Mejliss; native members had at last been admitted into the Viceroy's Council in India; and Hong Kong, with its 500,000 Chinese, had long had two Chinese as brilliant members of the Legislative Council.

Viceroy Seu Ki Yu's essay of 1866, praising Washington and republicanism as ideal, was reissued and distributed, and had its influence. By 1909 and 1910 the reformers had compelled the Manchus to heed the howling of the wind, and see the shadow of a cloud, at least as big as a man's hand on the horizon of internal politics. The Manchus granted provincial and national assemblies, but they were called and considered only "Tsecheng Yuan" (advice boards) and not legislative bodies in the free and full sense of the word. The pensions of the Manchus and bannermen in the various Chinese cities were decreased somewhat and land was offered them so that they might enter the industrial body of the nation. Many Manchus rebelled, as at Chingtu city in September, 1911. Argument increased. The cloud on the horizon grew larger. Objection was made to the court's monopoly of the rich copper mines of Yunnan province, and complaint was reiterated that while the southern provinces were the least consulted, and the weakest in representation in any governmental consultations that were held at Peking, the government overdeveloped the armies and schools of the three northern provinces of Pechili, Shantung and Shansi with taxes collected, largely in the southern provinces, where the government neglected schools, police and army divisions. It was hard to get the Stuart kings to call Parliaments, and when at a belated date they did, complaint was louder than ever, for there was something to complain of, and at last a constitutional place to complain in. These Chinese assemblies gave little representation directly to the masses, a high property qualification debarring them, but the gentry of the guilds in

many cases, espoused the reform sentiment of the masses, exactly as the Stuart Parliaments did to the disgust of the Stuart kings who hoped for monarchic support, and as the barons of the "Magna Charta" did at Runnymede to the disgust of Plantagenet John of England. One provincial Assembly President we might note at this point. He is Tang Hua Lung, of the Hupeh Assembly. When Hankow was taken on October 13, 1911, Tang jumped to the front as organizer of the first republican provincial government, with headquarters at Wuchang, the ancient viceregal capital of the illustrious Viceroy Chang Chih Tung. In the mother province of reform, the most progressive province politically of all the twenty-one, Kwangtung, Wu Hon Man agitated in his assembly for reform, and when the Imperial Viceroy, Chang Ming Chi fled to Hong Kong, Wu Hon Man burst into the Yamen at Canton with the rebelling 16th and other regiments, and took charge of that great province for the republican rebels. In its Nationalization-of-Railways scheme, the Manchus partially confiscated the Kwangtung railways, promising to pay the owners only 60 per cent of their investment.

China's army was a territorial one. Troops raised in this way are hard to control in local emergencies, but they are easier to recruit, mobilize, drill and discipline at the beginning than mixed corps. Among the generals of divisions, transferred from the Navy Department, was the famous Li Yuan Heng, on whom the republicans largely fixed their hopes as the man trained and true for the real deeds of deadly arms, which make new governments possible. Propaganda and patience are all right in their places, but powder needs a special man of a stern mould, fit to deal with merciless and terrible enemies. General Li was one of these men; General Hwang was another. General Hsu, who sent in the brilliant coup de grace at Nanking, was still another. You all know the details of the training of these men and that their success was not an accident. As general of the 20th division of the northern army, camped at Lanchow, east of Peking, was General Chang Shao Tsen (we will call him Chang the first to distinguish him from two other

Generals Chang of the Manchu camp at Nanking and elsewhere in the northeastern provinces). He will come forward in a moment.

In the province where Shanghai is located, the President of the Assembly, Chang Chien, who proposes to visit American Chambers of Commerce, and who is well known as the host in China of visiting Pacific Coast Chambers of Commerce, was more than ready to declare for reform. He, with Wu Ting Fang, was insistent on the abdication of the Manchu dynasty, and the declaration of a republic. At Lhasa, in far away Tibet, was an Imperial resident who had been trained in reform at Shanghai, and in law at Yale. He was the eminent Wen Tsung Yao, destined to be the Assistant Foreign Minister of the first rebel government. For the most part however the radical reformers were new men unknown to the world, as the Manchus had naturally never given office to them. Whenever there is a movement towards liberty in Europe you generally find an English book, or an England-inspired man behind it. It will be noted that nearly all these Chinese reformers have come under American influence.

Many causes, all important, helped to precipitate the crisis. Sheng Kung Pao and others had planned to compel the provinces and the gentry of the guilds, to sell out their many little railroads, many of which were paying well, to the central government, which intended to quickly nationalize the railroads under immense foreign loans. The local gentry feared that this meant the extinction of distributed small fortunes and opportunities; concessions of mines to foreigners; heavy interest; continuation of the unscientific Likin system of customs as a security; and payment of obnoxious bonuses. The bitter complaint written in blood, of the Hunanese of Changsha city on this subject was: "When a piece of meat is in the thief's mouth, it is hard to take it out." All may not agree with the Chinese position, but it is legal and wise to listen to the argument of the defense and not shout it out of court. "Why should we, with the richest mines on earth; the richest passenger, freight and labor field; with lands plethoric of water power

and grain; and the lowest debt, if the oppressive indemnities were wiped out, pay foreigners such immense bonuses, interest and concessions, discounts and profits, to go out of our country" rang the cry, not only in Hupeh, Hunan, Szechuen, Shansi and Kwangtung provinces, but I have seen it in native papers printed under the shadow of foreign banks on the Bund at Tientsin in the north, and there was one large meeting of protest held by the Chinese of British Hong Kong in the Chui Yin hotel on September 3, 1911, delegates attending even from distant Szechuen province, where the "Railroad Protection Association" of Chingtu city in August, 1911, had issued a famous placard of protest in which the four banking nations in caricature were made to say: "The wealth of the four provinces of the Yangtze and the south is all given to us four foreign nations to swallow down at one gulp." A representative native Hankow paper wrote: "The merchants of Hupeh urge the people to take shares in their own railways; use your own money and do not go to foreigners; there is need of independence if you would preserve your liberty." Egypt was cited as the example of not following this course. You will note the Chinese believe that money, as well as hostile arms, can make slaves. Even if a foreign banker, statesman, or merchant does not fully agree with the local feeling of the Chinese, it is wise to look frankly at their side of the argument in making educational, financial and political plans in the future. There was much complaint that the Manchu princes had accumulated private hoards from the taxes levied largely in the south. Something then was brewing, especially in the southern and central provinces. Not a hair of a foreigner was to be touched. I would like to quote the written guarantee of the "Sia Hwei" (Reform Association) of Fukien province to the foreigners of Fuchau if I had time. Its sentences will forever stand as a bond of friendship between the East and the West. These Fukien people were as good as their word, for besides sending levies to the revolution, the "Hsiang lao" (head men) of the villages organized home guards for the protection of both foreigners and natives. When the revolution broke out at Wuchang, the soldiers

of the brave 30th regiment escorted the American missionaries out of the line of fire from Serpent Hill, and when the missionaries sailed on the German freighter *Belgravia* for Shanghai, the revolutionary soldiers of Generals Li and Hwang shouted a peace message that will endure: "American republicans are brothers of ours." The heavy indemnities amounting to the awful sum of \$250,000,000 have been a heavy load upon the Chinese people of the south and central provinces, who had nothing to do with the persecution of foreigners in 1900. The Chinese of the taxed south greatly appreciated therefore American and British action in returning part of the indemnities, but other nations should do likewise. The *Westminster Gazette* of London now supports this position. It is a growing wrong.

Histories of peoples, not dynasties and oligarchies, such as John Richard Green's *History of the English People*; books which helped to bring about the American revolution; the American missionary, Dr. Macklin's Chinese translation of Henry George's *Progress and Poverty*; great paeans of liberty and political pain the world over, were translated and read. The book *Service* was re-read. It was written in 1897 by Tan Sze Tung, the son of a governor of Hupeh province. Tan was one of the martyrs for liberty, who were beheaded in 1898. Thomas Paine's *The Crisis*, which was good enough to be read by Washington before battle to the American regiments of 1776, was translated and read to the Chinese republicans. The preliminary dance was opened in September, 1911, by far western Szechuen province, Peking issuing this edict in the yellow *Peking Gazette*: "Whoever shall serve us by killing rebels, shall be rewarded regardless of rules;" a sort of Sicilian Mafia or Tammany Beckerism you see! The Peking government had practically confiscated the railways of the Szechuenese, as the paper which they were given in exchange, bore no guarantee of interest, and no reliance was put upon the value of the security by the provincial gentry, bankers and farmers. When provinces and states lose confidence in the sincerity of a fixed central government, which is not run by responsi-



ble parties which can be recalled, that government totters to its fall. A national anthem was given to the nation to sing.

May China be preserved!

In this time of the Manchu dynasty, we are fortunate to see real splendor;

May the heavens protect the imperial family."

The south only sang it in parodies, and in September the men of Szechuen rebelled and "fired the shot heard round the world." In a month, the soldiers of General Li's 8th division at Wuchang "fired the volley that was heard around the world." What followed rapidly lives in everyone's mind; the rushing of northern troops by railway to the triple cities at Hankow; the rolling to and fro of victory and repulse. General Li's troops, especially the "Pu Pa Tsze" (Dare to Die Brigade) of shaven round-heads, fought bravely. They were a sort of Cromwellians. When ammunition ran out, the rebel troops used the bayonet charge with daring. It was a new era in fighting in China when yellow men would charge, with only cold steel, across an area swept by fire from machine guns. The cause and not the command, had given them the new courage. Many of these men were recruited from the most famous boatmen of the world, the Szechuen trackers of the wild rapids and sublime gorges of the glorious Yang Tze River, and from the indefatigable, cheerful mountain coolies of Hupeh province. Province after province seceded until fourteen were in the fold of liberty. Reform was as hot as a prairie fire, and almost as hard to administer. On October 29, a remarkable thing occurred among the divisions being massed for an attack on the rebel's capital. The 20th division, under Chang the first, as we have called him, mustered in the Lanchow camp, formed the famous Army League, and made reform demands on the packed National Assembly at Peking, just as Caesar's immortal 13th legion, before the rebellion, sent demands to the Roman Senate, whose orders they were supposed to take. The nineteen constitutional articles were granted and are a sort of Magna Charta in China. On Novem-

ber 3 at the front, the Imperial 3rd division made a bloody name for itself in the respect of massacre of non-combatants and arson. Hankow, a prosperous city of nearly a million was reduced to the appearance of a wrecked village. On the republican right wing at glorious Nanking, General Chang Hsun (we will call him Chang the second) was the imperial commander. He led his 9th division in similar bloody massacres as those which occurred at Hankow. On November 26, 1911, the republicans under Generals Hsu and Hwang Shing attacked the strong hill forts above Nanking with determination. Dogged charges were made across the open and up the zig-zag of Purple Hill. Who will sing the feats of the new Chinese arms—yes, the Chinese who the world said would never make soldiers, even if they had a great cause at heart. The fighting was not as magnificently solid and desperate as Pickett's gray charge at Gettysburg; Thomas' impetuous charge up Missionary Ridge; the shining Cuirassiers' wild ride into the valley of death at Waterloo; Linievitch's grim defense of Putiloff Hill; the shouting sweep of Oku's Japanese up Nanshan Heights, or the silent plunge of Oyama's massive ranks into the Liaoyang valley, or against the black Mukden lines. It was as determined, daring and brilliant however as any land engagement in the South African or Spanish-American wars, and far braver and stronger than the theatrical engagements, with air ship accessories of the Italy-Tripoli war. The world's critics must now change their criterions. A strong cause will make a strong battle anywhere the world over, no matter what the color of the soldier, or the cut or tint of his battle flag. Liberty is equally proud of the children she begets, no matter what the clime. The Canton artillery sang a rugged song of Liberty. It is worth quoting, not only because it has poetical merit, but because it shows the spirit that was and is working in the souls of men:

Freedom will work on this earth,  
Great as a giant rising to the skies,  
Come Liberty, because of the black hell of our slavery,  
Come enlighten us with a ray of thy sun.

Behold the woes of our fatherland.  
Other men are becoming all kings in equality.  
Can we forget what our people are suffering?  
China, the widest and oldest, is now as an immense desert.

We are working to open a new age in China;  
All real men are calling for a new heaven and a new earth.  
May the soul of the people now rise as high as Kwangtung's  
    highest peak;  
Spirit of Freedom, lead, protect us.

The Americans of Nanking, Messrs. Macklin, Garrett, Blackstone, Bowen, believed in the Chinese saying "Chiu Ming" (save blood). They pleaded with the victorious republican generals Hsu and Hwang Shing for the first humanitarian surrender in Chinese civil war, as a thrilling example for all time that Chinese revolutionists, like George Washington's and Oliver Cromwell's men, were patriots and gentlemen at heart, and nor mere feudists fighting under the name of a great cause. Generals Ling, Hsu, Li, Hwang, etc., and of course Foreign Minister Wu Ting Fang, rose to the high level. They agreed to a surrender with honors. The panting troops held enthusiasm in control. Behind the walls the Imperialists breathed hard as well they might, seeing what they deserved, and the great populace of shopkeepers eagerly waited. Hurrah! A shout went up that lives would be guaranteed; yes, honor too. Fling open the pounded, riddled iron "Great Peace!" The steel muzzles of the hot Armstrongs; the deadly four-point-sevens; the spitting rapid fire, the 3-inch Krupp guns on Purple, Lion and Tiger hills held their smoky breath like good hounds in leash, but straining. The generals and captains marked time; the troops craned their heads; the Cantonese artillery hitched up the limbers to the gun carriages for their work of war was over. The American missionaries thanked God, and led on the way of peace for a China that would never forget the moving scene, where forgiveness towered over revenge.

Not all of us in the Occident had moved as fast as progress moved in China. Even in December some of the American journals surprisingly opposed the republic, despite Washington's recommendation in his farewell address that

Americans should recommend their form of government to "the applause, the affection, and the *adoption* of every nation." For instance, on the very day that Dr. Sun Yat Sen was named President, the New York *Outlook* December 30, 1911, (the writer of the article was not Colonel Roosevelt) stated that a Chinese republic could, would and should not be set up at present, and further that "Americans would do well to throw all their influence on the side of a monarchy." Nine-tenths of the *Outlook's* readers doubtless thought that if Homer could sometimes nod, such surprisingly retrogressive words as these might be forgiven the generally progressive *Outlook*. Similarly in England, mother of books and sons of liberty, the large London banking house of Montagu, which has been prominent in China, issued a circular stating its "satisfaction" when the republicans lost Hankow to General Feng under atrocious circumstances of almost unforgivable massacre and monumental arson. *Memoria longa; lingua brevis!* So far, the strongest move in the rebellion was the declaration of Foreign Minister Wu Ting Fang at Shanghai that if Britain joined certain monarchical powers in loaning the north money, a trade boycott would be instituted in the southern and central provinces against foreign trade, of which Britain held the largest share. This won Hong Kong, and Hong Kong was able to hold British diplomacy on Downing Street, London. It was a master move, as brilliantly effective as Napoleon's Berlin decree of November 21, 1806, blockading British commerce. Whatever comes in the next few years, this cry surely is forever in the heart of Lincoln's America: "Long live the republican idea of distributed wealth and distributed liberty in good old China, America's yellow brother across the narrowing purple Pacific." The harmony which prevailed between the missionaries and the republicans was inspiring. In a village of Hupeh province (Taiping), the people insisted that Mr. Landahl of the Netherlands Mission should head the local safety league which was maintaining order, and they pushed that astonished gentleman to the head in what was novel to him, of the successful pursuit of notorious pirates. The official birth of the Chinese republic came on Lincoln's

birthday (think of it, America), February 12, 1912. On February 15 the Christian Chinese Provisional President, at Nanking, Sun Yat Sen, performed a remarkable act of self-sacrifice to win the north for republicanism, and induce doughty Yuan to join the great cause. He was also able to induce the vehement south to accept the former reactionary, Yuan. Here was the man who largely had achieved republicanism laying by all its honors at the climacteric moment in favor of the man who had most powerfully withstood republicanism. Yet Sun was happy. China was happy. Yuan was happy. With the least bloodshed ever known on a field of liberty, Sun and his cabinet had achieved the widest revolution ever known. They had established a republic of twenty-one republics four times the population of America. They will be managed by a combination of the British and American systems, as their bulk is too great in the aggregate for the strong centralization which is now becoming popular in America to correct certain evils for the time being. The provincial republics will develop largely as units, until the individual is educated sufficiently for greater cohesion. For a while, the republic may seem to work out like the Mexican system, but a dictator-president is not the final aim. Sun Yat Sen will go down to history as the greatest dreamer, prophet, organizer, altruist and political philosopher, the modern world has known; not that he is brainier than the white man, but being a yellow man, he has been able to accomplish more than any white man. His reception to the hearts of all men, at least the reception of his cause, should be enthusiastic. He stands not alone. The scores of idealists and fighters of his cabinet, made the way for the constructive men who will now take hold, and some of these men are now our guests in America. Above all, Sun converted Yuan by his self-obliteration, and Yuan converted the obstructionist north. What if the Honanese Yuan is at the head of affairs for a while instead of the Kwangtungese Sun. They are both Chinese and now both are republicans. China now has the center of the world's stage, and America has built the Panama Canal to quickly reach a front seat at the stage.

The actors will have long and strenuous parts, and the house is filling up rapidly to hear, and see, and applaud, if all is done well, as it should be. When the Assemblies succeed each other, Dr. Sun's turn as Premier or President will doubtless come. A bas with personal jealousies, antipathies, or overleaping ambitions. Surely there is room for all in twenty-one republics, which are bound as one commonwealth. As Macaulay said: "All under the flag should serve the state." It is repression of individual resentment and ambition which has made England and America so governable, and it is something that China will learn as the years of stress surge about the ship of state. The title of captain or president amounts to very little in the light of patriotism; all aboard the ship are equal when it comes to manning the pumps and shortening or letting out sail according to the winds that blow. Parties will arise like Sun's new party the Tung Men Hwei (Sworn Brother); provincial feeling will be recrudescent and assertive; leaders and their followings will clash at times, but the Chinese must learn, as we all have to learn, that the striving must be one way o' the rope, and not a tug against each other because of personal greed, low ambition, or unruliness. In hundreds of documents issued during the rebellion, the republicans held up two men, Washington and Napoleon as representing successful protest against tyrants. But Washington laid the sword by the minute statesmanship could win. Napoleon used his sword to advance himself, and crush every will except his own: the way of an egotist. If China needs a foreign model to occasionally look at, let it be that of Washington, with his eminent moderation, his unselfishness, his charity, his honor, his true republicanism which sees in every citizen (man or woman) a king equal to himself, for the ballot and tax receipt have made all men equal kings. Do not think that all the severity you hear of in disturbed China at present is unnecessary and forebodes dark days. I will instance one parallel. Before the days of direct primary nominations in America we suffered from the machine system which advanced the incompetent sometimes and sometimes debarred the eminent and efficient from service



in the state. A saloon keeper, who brought 2000 votes would demand for instance the position of Secretary of State. "But you're not fitted for it; you're a hoodlum," The ward heeler would answer: "I must have it; I have to pay my 2000 brigands the 'graft,' which we say is ours; otherwise remember our revenge next election." The parallel! One, Shek Kam Chuen, a young stone cutter and human hair hawker of Canton was very successful in smuggling arms for the revolution, and on the declaration of independence he led a following of 2000 non-descript men who did effective work in fighting. They were men who loved a fight more than liberty, not liberty more than life, like Nathan Hale. When the republic was victorious, and his troops were disbanded and paid, Shek was unsatisfied. He, a hawker, wanted high office when even President Sun turned his brother down from politics back to business in Canton, because he was not eminent for political ability. Shek made demands for himself and his men that the State could not consistently grant. He smuggled arms to take up piracy in reprisal on the harassed State. The way the governor of Canton treated Shek and his legal adviser Chang Han Hing should be engraved on tablets in every city hall of every municipality over the round world. The governor under the constitutional pressure of public opinion, captured the men at their headquarters, and under military law, or the application of the popular "recall," he had them both shot to the great rejoicing of good citizens and tax payers. That ended one instance of heelerism, bossism, packed primary, professional office holding, "public office a private graft," piracy, or whatever you like to call it, in modern China. The "popular recall" was a success, despite the cynicism of the standpatters in Canton, and one of those standpatters was Shek's wily lawyer Chang, who shared his fate much to his disgusted surprise. I am sorry William Dean Howells was not in Canton at that time to write *A Modern Instance*. At times cables may come to us that may make it seem that in troubled China Confucius has abdicated to Confusion. The solution largely lies in three things: railways, education and a real republican congress,

none of the three to be interfered with by either a riotous or office-greedy army. There can be no doubt that the action of the ninety generals of the northern army in forcing the National Assembly at Peking in July, 1912, at the sword's point, to accept certain appointments against their will, was inimical to the vitality of constitutionalism in China. Macaulay's words should be remembered forever that "a constitution however faulty, is better than the best despot." The day however is bright, and despite Tennyson's dictum a "cycle of Cathay" will be as good as any other cycle, and to add Roosevelt's homely epigram, one's nation should be made as good for all of us as it has been for some of us—Manchus! The promise that America will help the new republican China is surely written on all our hearts.

So acute a historian as Macaulay (essay on Milton) has pointed out that the destinies of the human race are sometimes staked on the same cast with the destinies of a particular people. So much the more reason why we, like all other nationals, should be keenly and warmly interested in the present and future of China, because so many American affairs (the Panama Canal and the Pacific being the bonds) are wrapt up in Chinese affairs.